[redacted]

Must Remain in Transcription Room

M2417
(no date)
Osceola, Tennessee
Two cassettes, marked 8'with music'

MR . NYLAND:Yah. That8s what you call_____. Me Being here. Once in four years. If we can make up for it, and come back in September?

Juanita[redacted]: I'll forgive you.

MR.NYLAND: Alright That will atone, Alrig t?
You know its interesti g sitting there, coming down towards Memphis; and I try to visualize Osceola; after a lottle while I will be the e on the ground. And I came through the clouds, down to earth, and I said, "What am I doing here?" What i s it really that I want to do? to accomplish? or if there is any possibility of doing anything worth while. Isaid "I will call myself a messenger bringing good tidings." Then I said "What kind of good tidings can I bring to you?" ; because what is there that you would really consider good? And agin, I said, " "what is good for them will be in the sense of taling about Work"

That way they can Work for ttheir own good.

So th t isthe motivation for tonight. What kind of questions are there, which you would like to have answered for your own good? And by 'good', I now mean, anything that will help you, with enthusiasm, to wish to Work; andything that will help you to understand the reason of Work; anything that you feel you're entitledto, in the sense of Working on yourself; and that the real motivation for Work should be a possible development for evolution, or a growth of t at what you are now, trying to become free of that what you are at t e present time as an obstacle; and the general obstacle is the bondage to eEarth. Somerset Maughan, you know, wrote a book, :"Of Human Bondage"

It is a description of Gaguin partly, but it had to do with how a man is bound to this Earth; not giving the reasons why he is bound

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Thats something, while we are here, thats very difficult to find out. Only, you have to start with an acknowledgement that one is bound; and even if that is very difficult, because you don't want to think about it; that you feel perhaps you are bound, but you want to rationalize it away; that there are different reasons, outside of you, completely out ofyour control, why you are bound simply because you happen to be on Earth. And to some exyent it is true. It can not be helped. I think that each person and any form of life, actually, will be bound if they happen to live on this Earth. Because that happens to be the attraction of Eatth which keeps people--a person in bondage. If it happens with other forms of life, in different parts of the universe, its a little difficult to know; although we do believe that the Earth is at a certain definite place in relation to the cosmic ray which represents an involutionary law; it is a law starting from the Sun Absolute and preceding into space, into the Universe; and at certain points crystallizing out in different configurations, So that then the Earth, also crystallizing out at a certain place indicating close the door, if they cannot be quiet — — —

But if--if this Cosmic Ray can be represented by an Octave, because it is a form of preceding in accordance with a law, if the law is the Law of Octave - the Law of Seven - then the Earth happens to be in a certain place in that law, which we consider FA. And because of that it has great difficulty of continuing from FA to reach SOL

I don't know how much you know about the Law of Octave; I don't know ifyou know about the Three-Body Diagram? Do you?

_____: Yes, I think so.

MR. NYLAND: And have they seen it?

_____: No.

MR.NYLAND: So I cannot make any reference to it?

_____: Not too much. They're just beginning to comprehend

MR.NYLAND: Good. Then we'll start at the very beginning, at the point where they start to comprehend

_____: Yes.

MR.NYLAND: What questions do you have at that point? Lets make it very simple as you want to become clear about Work itself, that if you want to apply it, that you know what you have to apply, and in what way you could apply it. Even if you leave the reasons why you should a little bit later to be considered later; because the motivation has to be there in the beginning, quite definitely, that you have an interest in Work on yourself. If you don't have a motive for that then of course you won't continue. Because if you are _____ about it, you are not _____. You haveto know very definitely that there is a good reason ~~to work~~ for having to Work, even a compelling reason. But you cannot expect it really to understand that in the beginnigg; because it belongs to something quite different than what we have now.

In an unconcious state we only have a conscience that governs ordinary affairs of ordinary life on Earth. In order to understand the reason why one should Work on oneself, there has to be a different kind of a conscience, which relates much more to the totality of possibilities of life existing for a man. And unless that becomes clear, after a little bit of Work, or the intensity of that kind of wish when one wants to Work will very surely give you that kind of motivition. In the beginning it cannot be expected. And then there are two reasons -

(MR.NYLAND) one, curiosity; and the other is, because it may sound right and you never can tell, and for that reason you will want to become interested because it might give yousomething, even if you don't know exactly what. It doesn't matter what state you are. We are not talking about your wish that you want to find out; and on that--in that directon you haveprobably encountered certain reasons why why you should give up, and what are the difficulties in trying it, and if they exist how can they be overcome.

So make it simply a question. You had a question about body, but that was -- we can talk about that later.

_____: I am..

MR.NYLAND: Yeah? ~~Diedre?(?)~~ Didn't you?

Diedre*: Yes I did ask that. How it relates to body, the cosmos, and the Universe. I said I wish I understood that.

MR.NYLAND: We can talk about it a little later. But first take some ordinary things. For instande, if you would describe for yourself, what do you understand by Work on oneself, in accordance with Gurdjieff, what would you say? Well how we can start? Yes, anyone can--anyone can explain.

(A man(-):Mr. Nyland. MR.NYLAND: Yeah.

(Man): Uh. I think its the attempt to create something in yourself that can observe you, uh, and give you information about yourself. And to attempt to create this, must arise out of a wish for creating something impartial. And to me, most of the attempts I have made are dealing with the physical movements of the body, such as walking or working in the garden. I don't know yet whether I can create the 'I' to observe all my thoughts as well as feelings because when I try (interrupted)

MR.NYLANDD No. You can leave t em alone. At first, stick with just the body. I'll tell you the reason why. But still you have to tell me, why do you really want to Work? Or what do you expect to accomplish?

(man) To become something that I'm not. To develope myself in a way I think a man should be developed.

MR.NYLAND: In what direction? How we should be developed? How whuld you describe it?

(man) Well I would have to relate it to God, or r ligion,

MR.NYLAND _____

(man) To grow toward a purpose that would be God's purpose

MR.NYLAND: But how do we know what it is?

(man): We Don't; or I don't.

MR.NYLAND: So

(man) So I

MR.NYLAND:_____

(man) so I want to open myself so th t I receive information

MR.NYLAND: Do you think God will give it?

(man) I want to Work toward that, I..

MR.NYLAND: That's alright, but you see even at that, what kind of a God will give it to you? Will you have your own God?

(man): No, I, I don't know God, but

MR.NYLAND: Then the concept of God is _____

(man): Yes iy is

MR.NYLAND: Then why should he bother with you?

(man) Becsuse I want to justify my existence.

MR.NYLAND: It's alright, but then you have to stay within your own realm _____. God is not yet part of you

(man) Right.

MR.NYLAND: If you want to justify your own existence, you can pray to something that is already higher quality within yourself. I think you were talking to that. But you see, that indicates that what is there in yourself, in any kind of a personality which is worth more than ordinary subjectivity? But still, more than that, why do you really want to have a relationship with that may be of a higher quality; if ~~that exists- what then exists and you acknowledge, how is~~ it going to communicate with you? Suppose you have an idea, or it may be represen ted in some remarkable man, and you say I wish to imitate that. But how are you going to, to really go about it? Will you walk like that person? Will you imitate his voice? You will not be able toimitate his mind. You cannot imitate his feelings. At most you can imitate a little bit of the physical. And will that be enough for you actually to have a motivation for your own life? For the whole process, or the wish to develope or it doesent8t have to be more by physical activities- existence. You don't want to grow taller; you don't want to be more beautiful, or stronger; no more than perhaps forcertain things you have to do right here on earth. But so far as growth is concerned it has to relate to that which you would like to reach at a higher level of being.

So you see you have to be a little more clear; first defining what it is you really can si for, that is wit ing your possibility; and w what that might involve if you then know yourself, that that then could grow out to that kind of (ideal?). And for the time being, that could be for out . Although you could say, that if there could be any

influence
MR.NYLAND (con) influence of God on you, he would probably wish you to work towards that as an aim; and simply for the reason that if you reach that aim, you might say, you would be nearer to God. All that is still problematical, because why would he even have you near him, you know? So, lets leave that philosophical-religious 'theory) out.

You can start with , if there is something within you that can resemble God, in a certain waym, and then that representation of God, and higher than mankind here, may be a different kind of a relationship, which at the present we don't know, and belongs to the ( ) cosmos. But if we c consider that, and conside e replica of that within ourselves, it is always the best think to find first what you can find for yourself, within yourself , in the world and your own . If I want to understand the Universe, and I try to break it down into different constellations of and Milky Ways, and solar systems, and our solar system, the best way would be forme tounderstand myself and compare it that what is my world with that-- the totality of the world; the principle might be the same, al tho gh t e quantity, lets say the number of electrons, might be very different. But that can stay within my own valuing, and I consider myself, as I am now, as a human being, and I try to describe what I am; And I come to the conclusion that the simplest way to describe it, is, to say that a man has three different aspects of himself. Physical body takes and

f nction. And if I look at the three, I say Physical bodyis at the end practically; if it is represented by an octave, we are already asleep, and going from SI to DO simply means the death of the body. t at's very simple.

Then I say, there's feeling. Is there any possibility of changing it?

(MR.NYLAND - cont.)

Or to make it more palatable for God, if he would be interested? I'm not saying He is, but how can I prepare my feeling forthe ~~eventa-~~ ~~delity~~ that I might have to face the situation of meeting Him? You see its only like a story, it doesn't have to be true. Only its sufficient for me to have an idea, where my thoughts should go. Then I say, what is my feeling at the present time, is it sufficient, is it big enough, is it really interesting enough to God? And I would say, as soon as I notice that I don't include Him in my feelings, I would be better in the right side of God and include Him. Then I will say, Good; How can I feel for God? Well, if He says He loves me, the leatt I can say is "I love You".

So what is represented by that saying: loving God? And if you think about it, it really means, Loving life.of God. Because after all, that is what we love within ourselves. The aliveness of ourselves, ~~that~~ we don't always look forlove the form, although sometimes its a nice , you might say. Butthat what is really important if the life of a person. So when I feel for myself, I feel my life, and I'm happy with my life. I'm not--and I don't have to be happy with thewsy I appear, but the fact that I am alive, is ~~really~~ something that isreally my concern. So if I apply the same kind of reasoning, I say I can love God, if I approve his life or compare it with mine, and then extend my wish -- or feeling my way to other people; first loving them because they are alive, gradually extend- it to all forms of life existing, and gradually culminating in the fact that God is, you might call it, the Father of ~~all~~ all life.

(MR.NYLAND -cont.)

And then I would love life as an eternal quality, for which I then am gratelfuful that I can love that way, and in, in that wense, change my feeling to an emothional state.

I call it simply Emotion, because f it means that I include all othe forms of life, and that I'm not so selfish just to for my , you see? So I eliminate in one snese selfishness. Now the other (s)he question of my life. When I happen-start to think abo t t e different way in which I happen to exist in my solar system, I start to compare that what is my world, with the own solar system: theis isthe moon, t ere is t e earth, there are the planets, and there is t e Sun. Then I say, Is the Sun actually functioning? towards the Earth in the way it should function? So far, it only gives light, as far as I know, and it only gives heat. And is that the function of the Sun itself? looked at ? Then I consider my own mind. Is my mind like the Sun? Giving me light; giving me an indication of becoming aspiring to something? Or what is there in me that acknowledges the existence of my intellect, that it can be So I start to study myself and I see that there is guidance that I get ffom my mind is constantly interfered with by feeling; it is associating, so it is not pure, and it is also veyy . So I say, that conciousness I have well is really not ass yet like a Sun . Do you understand?

(man): Yes

MR.NYLAND: So I say, well my feeling. What is t e matter with my feeling? If the planets are indication of feeling states, and each planet will describe a certain kind of feeling; or if I with now an emotional state of

(MR.NYL AND -cont.)

myself, am I familiar with the planet Earth? And I think I'm extremely limited in having any kind of an emotion, then only a certain words. But the actual feeling, that what is an experience within myself of what are called an emotional state- if I say anger, perhaps I know it; Love, I really don't know much; Jealousy I do know; But Caring, in the really sense of the word, I really don't know much about it. And if I actually take, all the different feelings and emotions that have been written of, and I compare them with my own experiences, I feel th t I'm veyy limited. So, in a general way, that what is my own little world doesn8t amount to very much as far as those two things are concerned.

Then I say, What is my body? Because so far I have only considered the other two centers. Wh t ismy body? The body is ~~there~~- the Earth. The Earth exists, and in my own little solar system, the body has more to say than my mind. That's quite obvious. If the body says "I'm hungry", then the mind says "You can't eat", then the body says "OK, I'll starve". And at the l st moment my mind has to give in; because I don't want to die. Even if the body says, well the body wants to die, my mind will die; because the mind depends upon the existence of body; therefore the body will finally have its say, and it will be fed, regardless of what the mind thinks, and regardlyess of what my feeling says. The mind and the f eeling become inferior to my -- my body. Well that in itself is not the right state for being a solar system, because in a solar system the sun is the center; and the moon runs around the earth, but the earth runs around t e sun, and the planets run around the sun. So if that is an ideal state of the Univers, I'm certainly a very bad replica. in that condition. So you see, ines comparing it, I see what is wrong with me.

(MR.NYLAND-cont.) In the first place, the conciousness, that is in my mind is not there (erasure)

is much superior than the body the--t the mind itself becomes my servant. In reality, it should be just the other way. My mind should become king, as it were, andt e body should become servant. That is wrong then, we admit.

Regarding my feeling; I don't have ( ) emotions. Even if I talk about God, I don't want to feel him; partly because I'm afraid, partly I don't know how. And that my feelings, if they represent planets, are very much mixed up, and they are in a (chaotic?) state; I cannot define one feeling from another ; but one goes over into another, ~~its true.~~ so easily Then the question of the language of feelings, and the language of emothons. In my own little solar system I become dependent on my body expressing my feelings. Then I say, that is also t e wrong thing. Because, if a feeling and an emotion has a right to exist by itself it should also be able to have a language. So again I find fault with my state ~~as~~ in which I ~~find~~ happen to ~~it~~ to be. And it doesn't matter if I call it unconcious it ceratinly ~~does~~ is not (complete) So now it is indicated what are I, that is actually a picture of myself, what sould I do abot the situation? So in the furst place, I would like to have conciousness take t e place of my ordinary mind.; I would like to have a conscience that takes the place of my feeling. And t e question is How do I go about it? Cause, here I am, subjective; I've grown up to ( ), Mother Nature allowed it. My feelings are allowed up --I express by the scale - up to the point FA, without any . And I know that,and t e DO-RE-MI and the MI-RE-DO is quite familiar-- chaotic; and, as far as my intellect is concerned, or so-called Soul Body, practically nothing exists, except just a little bit of a DO, which happens to be useful forme to walk on Earth and to do a few things ps

and perhaps once in a while a little inbention, but certainly not So that situation that I now consider, my body being this, and the other two being what they are, there's lots of room for a further development and I consider it then potential.

So I say if that potentiality of feeling body grows out, then it could become what I really wish and emotional state to be as a collecting of all k kind of possibilitites of planets functioning emotionally in regard to the sun. You see that would be They move in their planetary state as a planet beim interested in having a . So many times I can say having an emotional state having the beginning of a conciences which I then say is like the queen wishing the king to become a man. Now as far as the king is concerned, he is not a servant; so he has to take the power away from the body, itis . Ans how to develop this particualr octave so that it becomes cociousness isextremely difficult for me; beeause I am subjective and I don't know any objectivity can come out of my subjectivity. So now I use the word, objectivity. What do I mean really?

Objectivity means freedom ffom my subjectivty, and since my body occupies such a tremendous prominent part in by self, it needs definitely to become free from the desires of the body itself. If that were possible, then I would have to have something that was of a higher value than any of my subjectivity. So I say, t e only way it could be done, if God actually would tell me. But I have no contact with God, and I don't even know if He's interested. So I say, as long as he's not interested, I have to create my own. So I create something that I would almost say is in the image of God; I give it the power of actually being a concious state , which then would mean recording what I actually am without interpretation. And so I come to the concept of and 'I' as an Objective faculty. Which I wish to create for myself, so that then, that as

Mr.Nyland (cont.)

and 'I' can actually look at me . But I say it has to look at me without subjectivity. Now t he question of what is most subjective in me? If I take the three centers, I say it is obvious that my body is completely subjective in all its desires. But I say my feeling is still subjective, even if I include God in my emotions, because the expression is still in accordance with the body. And the mind itself is really not strong enough to have any real authority which could become perhaps objective, at the present time it is still subjective. So the creation of 'I' means, I would like a representative of God, which belongs come to me, thats why I said a little while ago about your God. What,temporarily, is your Gord--- God? And it starts to function if you wish and ifyou want to submit to whatever its going to tell you. So I want something thats very definitely more objective than I am myself. The limits of my subjectivity will allow me to create something which a I call a 'core' which I am capable of ad which will remain subjective; and I ask God to fill it with life which is objective. So there I can say if such and 'I' can exist, it will be useful. First, it will be t e nearness of something of an higher quality with me; in the second place, if it can give me data about myself regarding my existence, I can regard- rely on it a litt le more, because it is an objective faculty. Which means, it will be free from any feeling about myself; and some I would say andy kind time of question, sometimes difficult to explai n of, try to understand what is subjectivity in my mind. I have to look at what my mind is doing. And I come to the conslucion that it only thinks about what is going to happen or that what has happened. My mind constanly lives in anticipation of the future and in the memory of the past; but it never really lives in the present itself.

Mr.Nyland(cont.)

You are simply--it is like time flowing through me, comes to me, goes through me and becomes past. You see what. In that way there is a unique quality of time, because it becomes part of me. And as a matter of fact, I have my own time; someone else has his time; and another has. Each person has his own time. And that time dies with each person. So there is a certain quality there, when it comes as future, and indigestion of time, and begins to become the past, also a quality of time, there's a changeover, from one thing to another. Time in the future comes to me, time in the past goes away from me; so it changes direction. But it is at that moment of changing direction, that time actually has no influence on me; because the future has been eliminated. Time has reached me and at a certain point; the past has not started yet. So there are no possibilities of either the future in thought, or of the future as thought in the past, the past as thought, can affect this concept of Time. Then the time at that moment becomes simultaneous, and I call it a moment, and in order to illustrate it with another word, I call it simultaneity. So now you have here the reason why there should be an 'I' functioning in a certain.

The observation has to be completely free from any subjectivity, and so I say it has to become impartial, eliminating my feeling; and it has to become free from thought, I call it awareness, because I don't want associations.

So that is the explanation for Work, and it is also the explanation for why, the reason why I ought to be interested. Because I haven't got that kind of knowledge. Now I say,what will happen if I do? I will accumulate facts about myself which are truthful. Then I've heard that truth will set me free. Well I don't know bout freedom, until I start to realize the bondage of myself. And that what I am bound by is the expression of my life by behaviour; the way

Mr.NYLAND (cont.)

I am behaving- acting. If I could separate that from the fact of my life existing, then my life by itself could exist, without the form. So now, my method is clear. Moreover, when I die I become already free from my form. So that ought to be an indication that if there is a change during one's lifetime to reach a certain state then that would be a method which will give me that freedom, at the same time would prepare me for death.

So you see, when I say, the observation of the 'I ' on the body itself, first acknowledgi g its existence, means that this 'I' recording the fact of my being alive, and then the form even becomes transparent; so that is the problem as it were solved. Because all I wish this 'I' to do, is to give me constantly assurance that my life existing. What I will do with such fact is a later teapstep. But it gives t e principle why I wish to Work; and then it perfectly clear, because my Work then consists in the creation of a 'I', in accordance with such rules; this 'I' then being given a task to observe me, the collection of facts which are objective and then for me will satisfy my know ledge for me to use. And that8s what we do

In that process, the creation of something of an objective kind, in the presence of all my subjectivity, is going to affect the general condition of my self. In the accumulation of such facts, I would like to extend it as much as I can, in order to become more objective regarding my behaviours; not just a point of existence in the moment, but that what actually is behaving, as I now proceed to manifest. So it leads to a conclusion. I would like something to be present to me, which remains in existence while my ordinary unconcious state also remains in existence. So it is like a parallel line which I have to draw or experience, with a certain part of the energy I have available; and keep the unconcious part going with another part of the energy simply for the maintenance of myself, unconsciously. So I don't eliminate anything from myself; and I don't wtop any unconcious state; I only will reduc e it to a minimum if I can, in order to have more energy available for my real

MR.NYLAND (cont)
(real) wish. But otherwise I cannot eliminate existence, because then I will die myself. So in order to be able to continue tolive, and in order to wish to continue to wish to work on myself, Ihve to pay attention to the condition ofmy body as it is. In the five rules of Objective Morality, the first three have to do with the maintenance or myself as thecenters. First the body, keep it in good health; and emotional state, and the intellectual. Before I will ever consider four and five, I don't knowif you are familiar with I don't want to consider until I have settled this whole question of myself living on earth and the way I am, and to see if living with Conciousness, which is now starting as an 'I', will possible influence on the part of my brain, so that that also could become more and mor concious. So then the conciousness will take the place of my present unconcious , and then it will be guarenteed that the consciousness will function like the master of my life, and my body, naturally, will be reduced to a servant. Do you understand?

(man) - Yes,

(MR.NYLAND: Try to think about it more and more, so that you are clear about the reason for wishing to Work, then you have a reason to Work; because if it is clear then it is a very definite something that has to do with an , or growing up, or a development of a potentiality into an actuality of an existence, then a process of a completely different perspective. The perspective of a man I say what are , I say a conscious man, a man who has a will, he doesn't have a will; but if I say how long it is it starts to ; if I say a man who is at ease within himself. Or a man who is active, and still -- yes - or a man who is active and still in equilibrium, in constant ; that has a great. Because I know very well

(MR.NYLAND cont)

(well) that I mad completely unbalanced, and many times my feeling and my mind don't get along with each other at all. And now I want a mething that actually is recording the fact of my existence, in a peaceful manner; without even wishing to change it; in orde to see the activity which can go on as the result of two forces to which I am subject which are balancing each other within me. So, when I say, what is actually taking place there? If there is a balance, how can I have a balance within myself, when I'm still subjective? Then I say, there is something else in me, that could grow out and could be used for the balance; and I say, that is my inner life. Because that already has partially the quality of a spiritual being. So when I want to develope that, i have to go and see what is there, so that I become more essential in my observation. I become mor acquainted with that what I call a-spiritual- the reality of a spiritual being, or the of what I believe a man ought to be. And continuing on that partieualar , from the periphery to the essence, I come to an essential essence point, which I defi e as life par excellence. Life existing within each human beingm which is covered up, and I say that is magnetic center which ought to be set free. You see I don't want to Did you understand what is the of what I

(Woman) Yes I do.

MR.NYLAND: So now lets us talk in general, if you now know what Work mean, have you tried it, Have you tried to make such attempts? Because you have tg talk about t em, if you want to; or, if you want to Work, you have to Work talk that way; And then you can have a discussion about I call it the reality of Work, more or less intellectually explained, I grant you. It is a little bit, perhaps for some, a little bit too cold. At the same time, exactly the same principle applies to what we call sometimes an emotional approach. We say it

(MR.NYLAND cont.)

(it) has to do with the presence of something that sees me as I actually am. Sometimes as I say it is as if God could be with me, but I say again, God has no reason to pay attention to me, because what I am, what I am on earth is not very much worth while. If I could show that I have a willingness to set myself as it were free, then perhaps I could expect some higher , or some archangel to become interested in me, cause that is the beginning of that kind of Work on oneself, wishing freedom; then at least I'm positive regarding a certain aim. So perhaps that kind of an entity, spiritually could enter within me in my essential being; thats where it would belong; cause it could help then to furnish more and more data for a conscience. But the reality of myself, if it is magnetic center, is not reached as yet, until I'm willing to reach that myself and touch it as the center of my life existing, I don't think I have a right even to ask God to come and see me. Even if I pray, I pray many times for the things I would like, and if its convenient fot God its alright and sometimes I say well its not convenient, then you better do your own will. But you know, I really don't mean it; because otherwise I would not pray. If I could let things alone and hope that God would do it, I wouldn't pray to him, if I had that kind of belief. But the fact is that I wish to pray to him, why should I tell him, if he is omniscient? He ought to know of any I am; I don't have to tell it. So the fact that I wish to tell him means, if he exists in that way, that heought to pay a little attention to me; and if he doesn't, then I'll feel very slighted, cause I think that I'm entitled, that he ought to pay attention. Abd why should I be entitled? I'm just an ordinary unconcious being living on earth, with hundred thousands of other people, and unless I make my own God - so I said alright, I make my own God. So I did that already with the creation of an 'I'. This title I create a presence to me, that looks a little like God, that has higher qualities, and I can even adore it; that is I can have a certain reverence for it; and I can say that it is of a spiritual value; or it is something that I im giave to be of a different quality than

(MR.NYLAND cont.)

(then) myself, and I say it ought to be more spiritual, cause that it the direction apparently where I'm going. If the body dies, what life is certainly cannot take anything away of my materialistic form. So if the emphasis will be on the spiritual guidance after life, after one's death, then logically in order to prepare for that kind of eventuality, I have to consider what would I be if that kind of a spirituality was newpresent to me; So I can be quite religious about that; because anything that is of a higher quality, I could actually respect, and if possible I could even adore it, or become devoted to it. It depends how deep my feeling is, how deep my wish is actually to become free, or to understand myself in what I should become, when I realize that many times I've only a little bit of a smatteri g of knowledge, without knowing exactly what understandi g would be. So then I say, this understanding, how do I get it? I have ideas, I have feelings, I have a certain knowledge of myself. Is it reality for me, or nee? That means, is it already a part of me? The same way that my body ispart; Has it been lodged in my feeling or my emotional states? Or is it actually a part of my brains, where I can say Yes, t that belongs to me as a thought, or a activity of my mind. And many times I know that mgy words are put in my brains without giving my any further experience about them. I know about t hem, sometimes I see other people acting in accordance. But also my own experien ce as i dicated b certain words, very much the same as feelings, I don't have to expe ience it. So now I say, I wish to have my knowledge transferred to smet ing that is permenent for me; and this I call understanding based on the actual experience of t e applic tion of certain thoughts which I now apply in my daily life; then I become familiar witht the actual exoerience and that will give me understanding about myself. I don't change my emotional attitude towards that what ought to tell me about these things. But I want more and more that that what I could create or imagine to be

(MR.NYLAND cont)

(be) there, to actually tell me what I should do, inc theconnection to that What I them ought to become in the presence or with the presence of such a (feature?) of a higher& nature being present to me. And agai I face exactly the same problem, cause what is it that I feel that I am not doing in the right way, or what is it that I am that is not becoming to me as in regard to the possibility of the fulfillment of an ideal. And so it is the same thing, though I approach it a little different from an emotional standpoint, I don't want to put it in words; I come to the same conclusionm I will need a great deal of knowledge of myself. And the knowledge has to be trughful; and the knowledge has to become an awareness, if I possibly can apply such a knowledge in my daily life and have an experience. Andit doesn't matter if I consider? it intellectually or emotionally, itcomes to the same thing. The question always is 'What actually am I?' as a personality? So I might say, thisis your Work. We have to consider that, we have to talk about it. And you can listen to tapes; and you can see if the tapes have a particular meaning in your ordinary life. But there are certain regulations you must really follow. For instance, reading the book, All and Everything, three times. Why?You read it first like any other book, Gurdjieff says. Never mind if you understand it or not; never mind if it is higher mathematics. There are de usually a couple of (gradations?) that you could understand - that there is an ABC somehow or other, mixed up with (it). It is just a story, as if you tell it to a child; or a child is reading it, and accept from it whatever is the capacity of the child You have a feeling that it means more, but you don't pay attention toit, cause you want to have the gist of the totality. What is it? Beelzebub and a grandson. He telling him stories, to help his eduction. To give him enough information, so that if ever he comes in contact with these three arranged beings of this Earth, he will know what they are. That is, the fact of calling them slugs doesn't help Hussein very much, unless

(MR.NYLAND cont)

(unless) he starts to find out what is the behaviour of a slug

(end of Side 1)

And so Gurdjieff says, 'That what now is observed from Mars, it means this: the Teskoo n e is a certain method, looking from Mars at Earth. What isEarth? We know about (it) - physical body This Teskoopne wil give information about what is taking place on Earth, that is what are the different conditi ns in which the E rth finds himself as a result of certain people existi g here. Now follow through on that; What arethe people on Earth, compared tosomething that I know mor about? Because when I consider the Earth and organic mankind, humanity, I cannot really conceive of so many people existing on the Earth; only a few I know, my freinds, and another couple of acquaintances; and for the rest, I hear about China and may be I've never been there; I certainly don't know a lot, enough, about darkest Africa, even if I have trabvelled there I just have seen or gotten a smattering ofknowledge. To conceive of the fact of humanity existing on theis Earth, is very very difficult. I have a little bit of reading knowledge about it, but no experience. Now this Earth with mankind represents the total organic body, (then) which each person of this Earth represnets a cell. So I say 'All right, now I start to understand a little bit about my own body' Because that is also composed bf differ nt cells, and is composed of some organs, which are more predominant; and really I can consider the majority of the cells of my body as supporting; and the other, are really the initiates,or those who take initiative. Now I compare that to the Earth. Certain conditions exist on the Earth that it is worth while for Beel ebub to godown and actually be there on the spot with whatever takes place, helping them, being on the spot to see what actually is taking place, in certain sections of humanity. So I see now, that that what is humanity on this Earth, gives at cettain times the

(MR.NYLAND cont 'times the..')

characteristic of the behaviour of the Earth itself. And when Beelzebub is no looking through the telescope, and he tells Hassein about it, how he then at that time, as it were, Worked, he Worked in relation to this Earth; and Beelzebub, representing Consciousness, told little Hasseiny as the possibility of further development for this little Hassein, as it were in embryo talking to Hassein, as a quality of life which sought to be different; and in giving him information about the Earth; which if I apply it to myself, ought to give you information, that kind of Teskoosno, if I apply it by means of Working on myself, (then) the creation of something that also is observing me, that my 'I', like Beelzebub, receives information, of certain conditionsof my body, behaving in a certain way as a result of certain other conditions. I don't know those conditions, I only see the possiblt effect on me, how I behave; the same way as Beelzebub does-not-know-the-con- looking at the conditions of the Earth does not know what has caused it; But he sees that what is taking place. So what is his solution? To go down toEarth. What is my solution? To observe certain possibilities in which I now express myself in a certain form of behaviour and becoming familiar with certain parts of my body as a whole. And so I start to compare the different descents to Earth with different observations of qualities of myself as expressed by certain very definite pronounced parts; not the supporting cells of my body, but that what actually could be compared with certain organs, or to certain functions which are now taking place in my personality. With other words, that one gives at the time (with) indication to Beelzebubto go to thids Earth, is an indication of something existing on this Earth which belongs to the totality of the Earth. If I become aware of certain conditionsas a result of that what is not supporting cells, but functioning of certain organs in a certain way, then I would become acquainted with that what could become different becauseof (i?) were initiators of certain forms of behaviour; and not any relation to my ordinary supporting cells. So, my supporting cells continue. They are no effected by

(MR.NYLAND cont 'effected by..')

the study of Beelzebub going to Earth, and they are not effected either by my observation from my 'I' (to) the conditions in which I happen to live, which are more pronounced. This is what we mean when we say, we keep on being unconscious. All that takes-place has to take place. My 'I' has no interest whatsoever in the supporting cells. But it becomes extremely interested in my Heart. It becomes interested in the reason why I behave physically the way I do. It becomes interested in what Gurdjieff would call the consequences of Kundabuffer. It becomes interested in my brain. It becomes interested in my inner life. It becomes interested in the 'FA' within my life. What is it'? If I travel from one organ to another, there is a difficulty for my to reach my real inner life, because there are many obstcles in the way. But in the beginning ( ), Tiklimish, and so forhh, lead to the possibility of wishing to goto India. But India is my inner life. Atlantis is that what already has disappeared in the sea., sunken essence. And now I wish to find out what is my inner life, and I still am, as it were, on the p periphery of my feeling, or Tikliemish, interested in my thinking process. Now I wish to go to India, to reach the essentiality of my inner life ( ) I go through the Himalayas. the difficulties that are inherent in crossing mountains, which require an extreme sensitivity, and a wish of dexterity, and a wish of the continuation of that what I am doing, (fervently) continuing to wish, regardless of the difficulty that are involved. On that particultr road, I meet certain people who have given up and have found a certain place within the convent, or belief in that only be means of chastising themselves they will reach the same possibility that I am after, and I see where they fail; and I want to continue to find actually what is my essence when I reach India in that way, after I have overcome many difficultires, and eliminating a great deal of my unconscious thinking ad feeling. With other words, in reaching that I become much more essential and start to understand what

2-10

(MR. MYLAND cont 'understand what..'))

is really motivating the world. The world as a whole. I start to talk abot different countries; I start to talk in comparison about different states. formed by my own acquisition of knowledge of myself through education, which partly is still peripheral, and partly has become a little bit deeper. I start to consider the conditions of Russia, of France, and what is the meaning of Germany, and what is really the meaning of America. And I see that all these trips and descriptions of such countries, coincide with a certain kind of knowledge I have of myself, in my forms of behaviour, and I try to pacify them. And then when I come to America, I see that that really involves the totality of my peripheral behaviour, in being an ordinary human being living in this civilization. Sometimes the description of that book in relation to me, I only mention it to indicate the symbolism which is there, and I said at the first reading of the book, you don't get it at first reading, but maybe the second reading. As if someone is present to whom you read. That means I must read aloud when noone is there. What is the difference?

That I read aloud, or, when someone reads aloud to me, I receive information with in my ear. When I read myself, I get inforation with my eye. How do I read, with my eye? When I'm very much interested in a book, that I actually want to know, I read every word; I even enuneiate it in my mind. I see the line, from t the left to the right. When I want to read a little faster or as it were, glancing through the book, my reading habit is, that I look at the center Is it ..Stop? has it Stopped? Already has it stopped yet? It doesn't need to go stopped' Has You'd better turn it both over and see if that will compare.

'~~ever on original~~(God bless it '?(So what is the difference between getting knowledge by means of your ears, as compared to knowledge that you get by means of your ~~eto~~ eyes?

If something is read to you, you don't have the book in ffent of you. You have to depend entirely on what you hear. When you read ~~it is~~ you can still go over a sentence, If you want to read a little faster, you take the ~~central~~ ce

(Mr.Nyland (cont.) take the central. ..)

part of the page and with one eye you look left and the other eye you look fritght and you get more or less the gist of the sentenee and as a result of course, the knowled e ~~that~~ you ~~get as a result of~~ receive from reading by means of ~~with~~ eyes is not as intense or deep as what you have to do when you listen. Because you cannot ~~as~~ ask the reader to repeat it. So Your attention is mush stronger when you have to listeen to it. That is t e reason for reading it aloud,

Now, tthat means if I read it for the second time, who do I read it for? Orto whom do I address it? This is exactly the problem that ~~you have~~ one doesn't tounderstand. I read it to my inner life, With my outer life, I use the words, I ~~even allow~~ read them aloud so that my ~~certain~~ inner life can listen ~~I read it aloud so that my inner liife can hear.~~ You see that arouses already ~~em,e~~ in me a very ~~defomete wesj~~ definite wish to enunciate as clearly as I can, and asit were to read essentially.The emphasis properly pronounced in a a certain way, so that my inner life does not have too much trouble hearing it and I hope, understanding it. My inner life, I would like to take in what is being read ~~what is being read~~, as ~~the~~ essential qualities of the book. Because That I know that my inner life is more sensitive than I am in my ordinary ~~day.~~ brain.

And so the second reading is a very special attempt by giving attention to that what is in the book and receiving from it a little different kind of information than I would have gotten ~~from~~ through the the first reading.So the result is, when I read it for tthe second tieme, and I have been exposednow, you might say, twice, to the conditions as described in this book, certain things have already changed within me, because when I enter now, for the third reading, I'm a different person, because I already know a little bit about the substance of the book, a little bit of the story, and I have a little suspicion that something is meant, even if I ~~even if I~~ don't know exactly what is meant, at least I have an attitude of now, of expectancy. stop proofing 2-1

The third reading, is really a reading for myself. I now want to extract from the book what actually isfo ed for me. Not for anyone else, and not for admiration of ~~of gossip~~ the author and not for the fact that esoteric knowledge happens to be hidden in it. I now as it were, have whetted my appeti te, and I want to

(Mr.Nyland (cont.) and I want to...)

be fed. And so the third reading is the reading based on 'I am'. My existence given that what I am as a personality with a very definite wish to become a conscientous and concious man. Thats the reason why we read it aloud. The reason for reading it a third time, And then you can go all over the place and read wherever you wish. But when Gurdjieff says 'Do that three times' you must do it. Otherwise you have no belief in Gurdjieff, and you think that you know better than he does. So if you consider that question, why pay attention to Gurdjieff? If you don't want to follow him in one way, then don't follow him in any other way. So Its quite obvious. If I am interested in Work, and someone tells me you have to dothis, this is like a prescription. If a doctor tells me to go and get such and such a medecine, of couse I get it. I don't ask the pharmacist to leave out a couple of ingredients, that would not be in accordance with the Doctors prescription.

And so Itake it completely as it is, and I see what will will happen. Because if I don't do it, I cannot judge Gurdjieff. But if I do do it, I can accuse him; because I said I've done everything you told me to, and now what? That is I think its a very important point. That you come to a conclusion after you've done certain things in accordance with what you understand the rule is, and when you don't have don't have any particular result, you have a very definite right to question Gurdjieff.

But you see, it is now a question of your own conscience.cause perhaps you have not understood what he meant. and perhaps you have not Worked in accordance with the prescribed rule. So you go back time and time again, to verify first in Beelsebub's book what has been said.. So you read in definite passages You read about Ashiata Shiemash. You read about the sequence of why the stories or the descriptions of the sentences have been written in certain way. You read in all and Everything first a little bit like a resume, then go in detail about whatever in a sense were in great detail afterwards certain philosophical questions. Then sometimes about religion itself. Then the question of description

(MR.NYLAND (cont.) of description ...)

of countries. then again going back tothe warning about what might happen to your taste; and then at the end, the conclusion reached by Gurdjieff, giving an assurance that if it has been difficult, and if you would not be able to understand it the question is then asked, 'Please continue andpersist' uhtil you will be blessed'. The question that comes up is one too old? No, it can still happen, it doesn't make any difference this question of age. It's only a littlebit difficult to accept one as one is when one is a little bit too crystallized; at the same time the aliveness of a person helps to decrystallize at any kind of a state of a man, and definitely if he wishes to change or tobecome something else he has to have an aliveness within himself together with belief, and the trust that is a confidence in himself that that what he is trying to do has actually the possibility of occurring. That is the result of what he wishes, has to be acknowledged as a possibility for himself

Now that is anothe r little questi n. Why do we become interested in the possibility of that kind of improvement? Because how do we know that we will be able actually to experience it? You see for that, every once in a while, certain points of light are given to mankind as a whole. And also in the life time of a person living on earth, every once in a while there are indications that something that possibly can exist, even if one doesn't know where it might come from. So there are experiences in each persons life that he remebers very well, which for him are unforgetful, and were at the time the conglomeration of certain conditions, on account of which he experienced a certain moment of a freedom, which he never knew before. Those are of course occurrences in the life of people which can be verified. And that establishes for that person the realization that he is capable of experiencing that kind of condition. So then he is encouraged to see if he could really develope artificially, instead of just waiting for the natural development which may occur just once in a lifetime, or few times, certainly not sufficient for him to build anything up in himself.

Mr.Nyland(cont.) for himself...

This is the reason that a man can have belief in Work. And there is another one that is much more important. The advantage of Gurdjieff isth at he gives you method which you can immediately verify. That is, you can check up on his statements. If certain statements are madde in Beelaebub', in the description of this (house ?), and the remedy that is given for it, you have a chance to find out for yourself, in the application of theis kind of Work, if actually you yourself are changing; if you receive more insight into yourself. If you discover more and morethe sources of energies which have been overlooked. If you yourself receive more knowledge about yourself which you did not knowexisted; or if you did know about it, did not want to consider.

In othee words, does Work on one's self give a person more and more insight into the reality of himself, this tiie in a more absolute sense., as that what is more truthful than anything else he experiences in ordinary life. to some extent this is comparison of information you get by means of ordinary unconciious existence, of just watching yourself, or becoming alive to yourslef; and the information you reach by means of the application of let8s call it, this kind of objective method. At the same tiie, the question of the experience of havinng an awareness, leaves for a person a very definite taste. It is as if at a moment, sleep has gone, and he is fully awake to himself and all his potentialities

That is a description which of course is quite personal; and it may not be the same for different people, because tastes also differ. But if its a taste in a psychological (type?) , there is a possibility for such a man to experience certain things which are different from usual and which many times he can not explain. At the same tiie, the deepening of his caring, his wish to establish relationships with different people, the acknowledgement that he should not be angry because he can explain why people are in general are automatic and function like machines; all of that gives him more knowledge and as a result he will become more tolerant. Also, at the same time, that what he experiences for himself, giving him more information about himself

Mr.Nyland (cont.) 'about himself...)

is not always so agreeable; and deep down he has to admit, that if he wants to have really the truth and nothing else but the truth, that he has to take quite face quite definitely certain properties of hi self that he always has neglected and neve really wanted to see.

So as a result of Work, if one experiences more of the possibilities of one's own life, it is already sufficient proof that certain things have taken place within a man. But you see, the greatest change is really that he for himself discovers the potentialities of his inner life. And this becomes more and more confirmed by the thoughts and the feelings he has, ~~and by~~ about his own conduct, ~~in~~ and the presence of a doctrine that is a certain religious form of expressing quite definite rules of co nduct for himself in relation to that which belongs to use t that word 'heaven', instead of belonging tot the purgatory of earth or the condition of ~~man~~ hell. It will give him much more assurance that he can be in the right direction when he joins the totality of an understanding of life existing everywhere and always and in eternity, then becomes more ~~and~~ more acquainted even with concepts of omnipresence and omnipotence and omniscience. That he can under tancd a little bit mor abo t the relationship between a possible God existing as Father and God Almighty; the relationship between the son Jesus Christ, or the Holy Ghost. Then he starts to understand that the different phenomena of the world are governed by the law of seven, and that t e problem is many times to find out what is that triamonian law, the Law of Three. Then seeing that in the Law of Seven there is the Law of Three, as it were embedded, that he starts to realize more and morein his daily life that it is a Do, ~~the~~ a Fa and the Si-Do. That that wh t actually takes place as phenomena have beyond ~~below~~ or behind it the noumena value, psychologically, or spiritually. And that therefore his insight about ~~developing~~ himself, and t e totality of people he has deali gs wth

Mr.Nyland (co t.) 'dealings with...'

is very much enhanced, and as a result he is able to see through certain things, that before he could not see it and only saw the certain form. So all these kind of different results leads to a very remarkable experience that at times one feels that one is quite definitely on the right road, without being able to describe exactly why. And you cannot use words for that, and only your intuition will tell you at a certain time. Sometimes we call that a hunch. That what we know, without any words, without any intellectual discussion. At t e same tiie, there8s something very definite in that; and many times you even are ready to go on the a sumption that that is the truth, and base any further action on a hunch you might have. stop proofing 2-12

Thisform of intuition is something that is of a little different nature. Because you see together that all these different advantages which changes a person and with which he can become acquainted, there's one very fundamental essential quality, that is, sensitivity. You see a man, when he matures, can become very sensitive about others still living, particularly when they are younger, and you see them striving, and he remembering his own experiences. In the same sense that what is life, acknowledged as existing in someone else, and the struggling that the person goes thro gh, sometimes in keeping to believe in his own life; or the difficulties that he has to overcome, creates in a person who Works more and more sympathetic attitudes. And gradually it becomes for him very much like the quality of an 'I'. Not only observing, but becom g quite benevolent . And the totality of that feeling, in a human being becomes expressed in the form of more and more sensitive to the conditions of others; and together with that the possible solution

Mr.Nyland (cont.) 'possible solution...'
in relationships; not to simply take 'no' for an answer, but co nstantly seeing if perhaps it would be a better ~~?world~~ (word?), for the possibility of a change. Keeping on believi g in su h a possibility regardless of the different obstacles that are put in the way. and hoping almost ~~till~~ until the bitter end, that certain things can take place which ought to take place.

Now whatever it is in this kind of a person, who keeps on becoming sensitive to the possible future, it is perhaps partly because he himself identifies himself with it. But partly it may be that ~~the~~ he starts to realize that the totality of life is not only dependent on him; but on the totality of other people, the totality of life existing in the universe, being satisfied intellectually, if that is his nature, with the different form of constructions ~~that~~ which are taking place, or ~~with~~ the feeling concepts of constancy of motion in the midst of retaining a balance; or that what is beyond all action, that ~~t~~what is essential quality admissable in the life of a man.

Whichever way it may be, a person starts to realize that many things still have been hidden which gradually will be disclosed to him. And that he wishes to continue then, with Work on himself, because many times now he finds a proof within his life(?) that it is correct. This kind of assurance, ~~with~~ as an other results; one becomes, because one Works, not only more acquainted with oneself, but the question of depositing values, ~~and~~ or that what is real knowledge, creates within a person a certain (~~familiarity~~ solidity?) within himself. It is a possibility that exists in the formation or reaffirming that what is an emotional body, which when it can start to develope in the Sol-La-Si (that is why I ask, are you familiar with the Three-Body Diagram) the Sol-La-Si is the second part of that octave, which is only to be developed in a Conscious and a Conscientous state; If that what is then becoming mor solid, as the second part to that octave, will

Mr.Nyland (co t) octave, will..

produce within a man more solidity, more self-reliance, and more self-trust. And because of that, he will be more assured in his actions. And he will be able to do things which originally he didn't dare to do; but this time he's perfectly willing to take the consequences.

In connection with that what is developed as consciousness. Consciousness in this sense, means more insight into the level of his own being, and the conditions he is meeting. Givi ng him the opportunity for ~~that~~ using that what is available for him in the right way. Let me say it a little differently. When a person developes a Wish for caring for other forms of life, he is willing to see to what extent such life in other people, particularly when they are closer to one, and there is a relationship of that kind of nearness and desire to express love towards them; the wish to create conditions for such a person, that they then can develope what they are capable of, that is really how one loves a person, to continue to make conditions such that the other person really has a possibility of further growth; in the sense now we mean it - that is the possibility of growing up to become a different kind of a man, and by different kind I mean a man who is more conscious and more conscientous.

This is really the best expression and the best consequence of wishing toWork. This is the way sensitivity becomes much more a reality, together with a willingness to admit that that is the case, and a desire to act in accordance with it. So many times one feels that this sensitivity changes a person, in the aspect of his life; and particularly when he is young. Because many times when he is young, he doesnt't know which way to turn; but if he keeps on trying to Work sufficiently, there will be gradually a certain change, in being able to determine what is right for him at that tiie, even if he cannot see the consequences. There is within him built up, gradually,

Mr.Nyland (cont.) up, gradually...
a certain sensitivity for that what is right from that standpoint of Work; right for giving him opportunities for more Work; or opportunities for more understanding. And moreover it will establish within a man a relationship between his outer and his inner life; and the development of his inner life will give him a change to see how to consider his outer life; what it still should become.

I don't want to go into detail; it's quite alright, we can talk about ~~it~~ terminology some other time. What he wishes, is to have a relationship towards his inner life so that that could become predominating, so that then the guidance which would come from his inner life is stimulated by the contact of inner life with the totality of life including the existence of God. But beginning with the existence of his 'I', gradually opening the opportunity for Magnetic Center to be set free, and then the development of his Conscience, which will allow him to listen, as we sometimes say, religiously, to the voice of God. And that is really how life ought to be looked at. Not just ordinary existence on Earth, lovely as it can be sometimes, and sometimes quite horrible, with all the conditions that we see now taking place it is really a mess. And that we don't want to participate in it, it is quite right, and exclude it from your TV and listening to all kind of stories in the newspapers or over the radio. At the same time that doesn't help you to fill yourself when you are empty. And the emptiness comes only because of a disappointment, ~~because~~ that many avenues of wishing to, so-called 'Work,' that is avenues of wishing to develope, avenues of ordinary education, avenues which would yield the possibility of admiration for those who are, let's call it, in government; and leading to disappointment in the condition of such a system as we have which we still like to call 'Democracy'. There is something very definitely developed in a person

Mr.Nyland (con.) definitely developed. ..
of saying 'What can I now do for myself, which becomes independent of the conditions just here and there; still wishing to believe in the sanctity of life.

And so, in that sense, Work on one's self is really a very good antidote; because it is within your own domain. You're absolutely independent on anyone else. Moreover, Work on yourself is not selfish. You don't take anything away from anyone; not even from yourself. Cause you take away that what is no longer any good; but you maintain it until that part of your unconcious existence wishes to disappear because of the presence of something that is of a higher quality, like snow melts in the presence of the sun. And so, one is not selfish; one is self-centered, in the sense one wish to grow up. But if I'm thirsty on Lake Superior, I am not selfish when I drink, because there is enough water for everyone. Provided it's not polluted. And so that means, Work is available because it is connected with the Source, which is not sufficiently tapped. And Work becomes available, not to the majority of mankind, because as I said before belonging to a body of organic life as expressed by mankind itself, many people remain simply supporting cells. It does not mean that I want to consider myself a supporting cell, I consider myself potentially as wishing to become something else; and noone can tell me that I shouldn't. Because God is not interested in that part of me; I am what I am now on this earth. If I have the feeling and the thought that I could become something else, it is very much like a cell in my body which wishes to become a head cell, ~~whereas~~ when now it is located in my elbow. And this migration of races, this migration of cells, to which ~~to~~ certain places ~~that~~ which are more conducive even for ~~growth~~ Work, or for an understanding of life itself, you know, it must exists, and

Mr.Nyland(cont.) exist, and...
it has existed on Earth, it exists now in the body of each person. His world, his earth, is his body, and the cells are constantly changing; and that anyone who wishes to become a directing cell and not any longer a supp orting cell, is exactly the type of a man who wishes to become a concious and conscientious man instead of staying asleep. And noone can object to anyone wishing to wake up. So you see, Work is self-centered but not selfish. There is more than enough of that kind of energy to go around. There is a great deal of energy in the totality of the atmosphere even of this earth; quite definitely within the solar system; and also energies of certain forms, you might say of forces of (or vital forms) which are within the reach of this constellation of ours, that reside in the Milky Way, in the different solar systems, not on the Sun Absolute. But they exist, that they are still on close contact to the original (point of origin).

And so one wishes to develope in such a way, not only through sensitivity, but to wish honestly to become what a man ought to become; and to do his best whenever he can to apply the very simple rules of this kind of objective faculty existing and functioning. You see the (depth that is there) represented by the description of this method. One doesn't really have to hunt all over for esoteric knowledge, in order to find out what it was. All you have to do is to dig into this "All and Everything", and you will find that in time. But you have to have a very definite desire to wish. Because Gurdjieff did not leave it on the surface; he hid it in some way in very long sentences; and much to your displeasure you may have to actually dig for it, before you will uncover the treasure. But, when one is spirited enough to wish certain things for one's self, which is a good purpose; andparticularly has

Mr.Nyland(cont.) particularly has...
ve y definitely something to do with the (answering) to a duty
or a responsibility ~~with a great~~ (which is laid on man) simply because we happen
to be born on earth; unfortunate or fortunate, as ~~may~~ be, (that might in) this
particular ~~place~~ case; one wishes ultimately to understand the (and the purpose) aim of
one's own existence; and trying to find out the rhyme and the
reason for living where we are and what we are equipped with.
But then quite logically the answer is, utilize the talents you
have. If there are five, make another five; if there are two,
make another two; if you only have one, don't worry. Even if you are
(good?) a servant, you're not a good user of energy, ~~unless~~ and as you know in the
Bible, such a person wll be thrown out (in (deeper?) darkness) where there
is very little ~~but~~ else but gnashing of teeth. In other words, such
a person has missed his calling, and he has to go back again, to
find probably a different kind of a solution for his karma. Maybe
he has to return by means of reincarnation. Maybe he has been so
much asleep, that he simply recurs and not reincarnates. That is
the completely unconcious man does not reincarnate; he only recurs.
Reincarnation means, that another chance is given, to a person who
is partly aware of the potentialities that exist, but through
some, perhaps unfortunate reason, he has not been able to accom-
plish what he might have been able to do on this earth; or, perhaps,
not being able to do it, he is given another chance to fulfill
that kind of ~~an~~ obligation. So that is how we happen to talk about
different (recurrences) of different people, all for the purpose of
settling the affairs of unconciousness, and for that reason
returning to earth, because this is the unconcious conditi n par
excellence.

If finally it can be solved, and there is enough understanding
given, and enough ~~hope~~ strength, so that one can become free from the bondage

Mr.Nyland (cont.) the bondage...

of earth, also, in this lifetime, then the question of ~~course~~ death is quite different; and the question is of (spiritual _____) ~~configuration~~ continuation of life is different; ~~and (the first)~~ although it is still subject to similar rules, but this time applied to different forms of ~~density~~ density of ~~blood~~ matter, and quite definitely only related to spiritual values, and no material ones. It becomes very interesting to see what a man might expect; and to what extent he can now ~~concentrate~~ contribut to what he wishes to become later. Even to the extent, it is an assumption to so e extent If it is necessary to ~~conceive~~ fulfill or to ~~face~~ pay for the indebtedness which he has ~~you have~~ incurred by ~~your~~ appearing on this earth and which ~~that~~ is to be paid to Mother Nature; but perhaps then, knowing enough about himself as he is, he may be able to select his next reincarnation ~~to~~ through parents of his choosing. I don't want to philosophize too much about it, but you see, the point of this kind of perspective, the insight of a man the real what he is on this earth and what he might become, of course becomes ~~extremely~~ important. if one wants to have ~~Perhaps~~ a logical reason for wanting to Work ....

(over to side 3)

...(some lost?) ..your feet on the groud. Now forget all about it. ~~Not.. For the~~ ( )

Now put your feet on the ground.

Nowtry to remember what we talked about in the beginning. What is Work? And now you try to make attempts in ~~be attentive~~ that way. ~~(Make?)~~ Never ~~to meditate~~ forgetting impartiality; because that will give you the freedom from time and space; and never forgetting simultaneity, because that will give you the freedom from time. Time and space are the two bonds which keep us. They are expressed, each one of them, in three different forms; three different directions; we call them three different dimensions. Those three belong to space: length, width, and height; and those belonging to time: linear time, horizontal time and vertical time. All have a chance to become one unit, in an

Mr.Nyland (cont.) in an...

understanding of what is the nature of each one, and then one can become free from that unit, since it will not exist at the same level of subjectivity.

That is why we say that ~~at~~ magnetic center is a point in that kind of space and time which is nondimensional. For that reason it can be set free without having to go again through a form of matter as belonging to this earth. That is why the search of Parsifal for that what is the real truth, can be found in his innocence of a realization which does not exist for him of the variety of the different aspects of life itself; but remaining as it were quite , and almost stupid as a fool(?), but nevertheless he will reach that particular treasure he has always wanted to find. You see many things are symbolism, many stories, many folktales, sometimes certain dreams , All pointing to the same thing - the principle involved is setting a man free from the bondage of earth. And when one wants to consider it, see if you can help yourself to understand a little bit more; and see if you can apply from certain stories, from certain groups, from certain presentations mostly esoteric knowledge; from certain religions with which you may become familiar. The principles of what is actually there, as an indication of the state of man as he is now, unconcious; and his wish to be set free, ~~and to reach an~~ and to which, acknowledging his state or ~~can~~ to sometimes aspire as either heaven, or perhaps Nirvana, or that which is knowledge. It doesn't matter what it is.

Pragmatically,

we find ourselves on Earth, with the feet walking (on it?) wishing ~~with~~ each step to push the Earth away. Meaning that I don't want the of the Earth to continue to exist I don't want the Earth, my body, to tell me what is good for me. It has to become subordinate to that what could develope, purely in the case

Mr. Nyland (cont.) "in the case. . .

of my mind ~~to become~~ a real ~~kind of~~ life mind of conciousness, and up to the level of by my conscience to tell me where energy should be placed as long as conciousness can give me the light indicating the direction in which I ought to go.

Talk about Work on yourself, your experiences; and what you have tried; what is perhaps a little infantile but it can be serious. But talk about it. Discuss it, to see if actually answers to, again I say, the three requirements of Work on ones self - the observation, the impartiality which is involved in the recording of the facts of one's life; and simultaneity which does away with all kinds of mental activities belonging to the ~~mind~~ they are there you can be quite sure that there is a result. But you must follow the three, as it were, three commandments of that kind of (enterprise?). Don't deviate from it; and don't think, you know honesty and ~~sincerity~~ simplicity will help in Work. No possible description is The aim is very clearly defined. Work in accordance with that. After you've Work, and have worked, you may have experiences which you don't know, then you talk about that. But ~~don't talk about that. But~~ don't talk about ordinary life when ~~there~~ is no Work involved. You can do that at a tea party and you can have a good time. When you wish to Work and talk about Work, it is right to mention the name of Gurdjieff, but Gurdjieff is not interested in _____ So maybe . and maybe sometime

So we can stop the tape now and I hope there is something on it.

#

(piano music - c. 10/15 minutes)